

POLICY MODEL BASED ON THE ISLAMIC APPROACH TO CREATE EQUALITY FOR HUMAN

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Abstract

Humanitarian crises are a phenomenon that continues to emerge from time to time. Even though the world has entered the modern era, humanitarian crises still hit humanity. A humanitarian crisis is a condition in which the fundamental rights of a human being are not fulfilled. Humanitarian crises significantly affect entire communities or groups of people in an area. Several factors cause humanitarian crises: political unrest, war, environmental causes, health service emergencies, population displacement, hunger and malnutrition, and lack of essential services. This research aims to comprehensively examine appropriate policy models in dealing with humanitarian crises based on Islamic understanding while re-emphasizing the role of religion in resolving the current humanitarian crisis. The type of research in this research is a qualitative literature review, the data source is from various literature. Result shows that humanitarian crises can be overcome by taking multiple approaches, such as creating good governance, prioritizing all aspects of goodness in doing things, and strengthening the philanthropy system, especially Islamic philanthropy, to meet the short-term needs of victims of humanitarian crises.

Keywords: Humanitarian Crisis, Policy Model, Islamic Approach

Introduction

The humanitarian crisis in the 21st century is a significant challenge for the world today and is a situation that causes enormous losses (Ahdiat, 2023). The modern era, like today, provides two sides to coins, the one which provides positive impacts, such as changes in the world political order, the rapid development of information technology, and a world without boundaries, but the other coin provides negative impacts, such as humanitarian crises, environmental damage, and social destruction. A humanitarian crisis is an event that constitutes a critical threat to the health, safety, security, or well-being of a community or large group of people within a large area (Bloxham, 2022). In several political science literature, several causes of humanitarian crises are explained in three causes. First is natural disasters, second is complex emergencies are the most significant cause of the rise of humanitarian crises and third is health, financial, and industrial problems, which also contribute to the emergence of humanitarian crises.

As the era develops, interactions between the state, private sector, and individuals become increasingly dynamic with different levels of complexity. Over time, the complexity and dynamism of these relationships have the potential to give rise to disputes. Russia's invasion of Ukraine is concrete evidence of how a harmonious relationship between countries can be destroyed, even though the relationship was built based on a close history between the two countries until the emergence of foreign intervention in it caused intrigue and division between both parties, which had implications for various sectors such as economic and social issues on a pretty large scale (A Harahap et al., 2023). The war between Palestine and Israel on the other hand, still raises many questions as to why these two countries are still in conflict to this day. A lot of literature links its implementation to their respective religions. Israeli Jews believe in ownership of the holy land of Jerusalem because of the existence of the

wailing wall. In contrast, Islam in Al-Qur'an, believes that Jerusalem is the place where the Prophet Muhammad SAW carried out the Isra and Mi'raj, not forgetting the presence of Christians who believe in Jerusalem as the place where Jesus' disabilization also adds to the complexity of this humanitarian conflict. Until the Rohingya humanitarian crisis that occurred in Myanmar became a witness to the oppression of people based on their religion, the Rohingya conflict seemed to provide an accurate picture of power where those in power have complete control over what they control, Islam as the identity of the Rohingya people seemed to have lost its identity, reflected through actions that are not considered humanitarian are dimensions of conflict that force their people to be willing to leave their homeland, especially if they are not crimes against humanity. The Russian-Ukrainian invasion, the Palestine and Israel wars, and the Rohingya crisis are just a few examples that prove that the impact of this humanitarian crisis is not only in conflict areas but can even become a global problem.

Conflict resolution nowadays in practice uses Western thinking, which promises to achieve peace. The United Nations, for example, is the result of liberal thought which considers that the establishment of one large organization in which there are representatives from each country can bring peace in the world based on the principles of western thought which is not based on religious understanding in the process of resolving the conflict, the Palestinian-Israeli humanitarian crisis has become a clear evidence that humanity can witness of the failure of a large organization in dealing with humanitarian problems even though the largest organization in the world has taken various steps to resolve the conflict, for example issuing a number of resolutions with different objectives, providing humanitarian aid in the Palestinian region, to casfire voting at the UN Council to stop Israel's cruelty, this method did not achieve the desired results, namely peace, which had implications for the loss of life of 15,176 people in just 58 days since the war occurred, calculated from 7 October to 3 December 2023 (Ahdiat, 2023). Another example is implementing the Responsibility to

Protect (R2P) in the Sudanese humanitarian conflict, which has recently been implemented but has not yet found its way, the conflict is still ongoing and getting worse over time. Some of these failures can explain several things, such as misleading international political intrigue, the oligarchy of superpower countries, and the double-standard issue in the solution process, which is the most critical factor in responding to these failures, thus inviting a global response regarding how the world will look in the future in resolving humanitarian crises.

The research entitled "Humanitarian Crisis and Thailand's Efforts to Overcome the Wave of Rohingya Refugees" by Anifa Ludfiani explains in detail the steps taken by Thailand in an effort aimed at overcoming the Rohingya humanitarian crisis. This research uses the UN's Responsibility to Protect (R2P) concept. In implementing this concept, Thailand also invites Indonesia and Malaysia to be involved in finding a solution. This research concludes that the implementation of the UN's Responsibility to Protect (R2P) is not optimal in resolving the Rohingya problem due to differences in attitudes on viewing the identity of the Rohingya from both parties, where Thailand sees the Rohingya as part of Myanmar who should have their rights as citizens regardless of the religion they adhere to, on the other hand, Myanmar does not see the Rohingya as part of the country but as illegal immigrants who came from Bangladesh as the "Muslim Community in Rakhine" (Ludfiani, Hara, & Sunarko, 2017).

Understanding the importance of the presence of religion in the process in resolving conflicts is a crucial thing. Islam for example, in its teachings upholds the values of peace because Islam believes that by creating peace, a harmonious, peaceful, and comfortable life will be made in social interactions between people as well as other religions such as Christianity, Hinduism, and Buddhism. In 610 AD, Islam appeared on earth to bring a mission to humans and the universe, the birth of the Islamic religion seemed to answer social demands for peace because Islam was

present in conditions where society lived in a condition of conflict, especially conflict between individuals, groups with groups, groups with others, and tribes with other tribes. As a religion of *Rahmatan lil Alamin*, Islam offers fair and peaceful approaches to resolving crises, namely the concept of *Maslahah Mursaha*. This idea refers to problems or public interests related to human goodness and welfare. As a concept that emphasizes the importance of collective prosperity, *Maslahah Mursahah* emphasizes the importance of overcoming collective suffering as a community regardless of ethnicity, religion, and nationality.

Research Method

This research was written to comprehensively examine appropriate policy models in dealing with humanitarian crises based on Islamic understanding while re-emphasizing the role of religion in resolving current conflicts. The qualitative research method was chosen (library research) to collect data and information using various supporting instruments such as journals and other articles. The data collection method in this research was carried out in two stages. The first stage was conducting a literature review relevant to the material you wanted to research. In the second stage, after all the data was obtained, the researcher carried out an analysis using descriptive methods and concluded.

Result and Discussion

Policy Model for Humanitarian Crisis Alleviation

Based on data from the Global Humanitarian Overview, it is estimated that 2024 around 300 million people will need assistance and protection due to humanitarian crises such as war conflicts, natural disasters, and other causes. Furthermore, in the coming year around 74.1 million people in East

and Southern Africa need humanitarian assistance. Another example is the country of Sudan, where conflict has increased since 2023, the effect of which is many people have become refugees in neighboring countries. Furthermore, around 53.8 million people need assistance in the Middle East and Africa, as well as war conflicts that are also taking place in Syria and neighboring countries, which cause around 32.5 million people to need humanitarian assistance. Lastly, the Asia Pacific and Eastern Europe regions are also experiencing humanitarian crises and need help (Griffitha, 2023).

Furthermore, humanitarian assistance to countries affected by conflict must be well-targeted, especially when it can resolve short-term problems such as basic needs like clothing, food, and shelter. If translated into social assistance, needs such as clean water, food, medicine, and shelter are top priorities for humanitarian victims. One of the instruments that can supply these basic needs is assets or funds sourced from philanthropy. On the other hand, this concept of philanthropy can be carried out by anyone, including Muslims, where for Muslims, philanthropy is understood as a recommendation to spend some of their wealth so that these assets are not only owned by well-off people (Kharima, Muslimah, & Anjani, 2021).

The following instrument, often known as *maslahah*, can prioritize good values in aspects of life and distance oneself from evil (Fadel, Lutfi, Sapa, & Nurjannah, 2022). A humanitarian crisis can happen to anyone and anywhere, such as natural disasters and victims of prolonged war. Moreover, humanitarian crises such as those caused by natural disasters do not just happen casually. Still, they are also caused by human negligence or caused by human hands, which ultimately lead to natural disasters, for example, landslides caused by illegal logging and didn't see the damage aspect. Even though it is clear that everything that causes damage should be avoided as much as possible because it can affect not only oneself but many people.

Resolving a humanitarian crisis is not as easy as imagined this is because many factors can hinder the resolution of the crisis in the field and one of the problems that often occur in resolving humanitarian crises is poor public administration management, which is closely related to the role of the relevant government as the front line in resolving humanitarian crises, often poor government management will result in chaotic handling of humanitarian crises (M. Pranoto, 2021). Good governance will result in an excellent humanitarian crisis resolution process where this can start from a minimal scope, such as government groups in society, namely village heads and so on, where they are the government institutions that have direct contact with the community in an area when a humanitarian crisis occurs in that area. Such concepts like good governance can be applied in various humanitarian organizations oriented towards resolving humanitarian crises.

Finally, resolving humanitarian crises must be able to use various approaches. Where by using these different approaches, it is hoped that it can resolve humanitarian crises originating from prolonged wars, natural disasters, spreading diseases, and so on, which can disrupt the existence of humanity in this world because there are so many human beings who are experiencing hardship due to the humanitarian crisis. Further, in this article are going to analyze sharply the various policy models that can be used as solutions to alleviate humanitarian crises and create human equality on earth.

1. Philanthropy as a Solution of Humanitarian Crisis

Philanthropy is a term that is used when a person or entity carries out charity, where both of these things originate from compassion and kindness towards other people (Al-Mubarak & Muslim, 2020). Philanthropy is an organized effort with the primary goal of being socially beneficial, where it is carried out voluntarily (Erfan, 2021). Philanthropy itself is the result of the adoption of

words originating from Greek, namely philanthropic which Philo (love), and anthropoids (human) in general can be interpreted as love for other human beings (Rizal & Mukaromah, 2021). Philanthropy is not only something related to material things but also involves knowledge and time related to the development of goodness, which contains elements of willingness, dedication, participation, good ideas, and other forms of contribution. Philanthropy is translated into Islam using various approaches such as in the Islamic tradition, namely through (ZISWAF) zakat, infaq, alms, and waqf (Madjakusumah & Saripudin, 2020). If look at history, we will find that this practice of philanthropy has been carried out by Muslims since the time of the Prophet Muhammad and continued its development in Cairo with its waqf instruments, the entire of Egypt (Hardi, 2020).

A humanitarian crisis can happen to anyone, and anywhere; the presence of Islamic philanthropy (ZISWAF) is a solution that can be done to overcome the problem of this crisis, especially those related to poverty, where poverty is motivated by various things such as insufficient income to meet basic living needs. The most basic forms are clothing, food, and shelter (Hayati & Soemitra, 2022). the effects of natural disasters such as earthquakes, tsunamis, landslides, and even prolonged war will resulted in millions of people suffering even just eating and drinking is tough. Efforts to eradicate poverty are carried out by managing and developing funds obtained from ZISWAF and then distributing them, which can be consumptive or productive (Al Faqih, 2020). Philanthropy can be collected through humanitarian institutions or organizations, which can then be distributed to anyone in need. Meanwhile, in the simplest form, the mosque can be used as a forum for collecting and distributing ZISWAF funds (Sholikah, 2022).

The use of philanthropy in alleviating humanitarian crisis problems is considered very appropriate and efficient because it can overcome short or medium-term issues, such as victims of natural disasters or wars between Israel and Palestine. Philanthropy in the form of alms will be managed into the assistance of basic materials such as direct cash assistance and necessities to be distributed to victims of disaster or war. Another example that can be seen is how instruments such as alms or infaq played a huge role when the spread of COVID-19 caused a humanitarian crisis in almost all countries in the world, especially Indonesia, where various humanitarian organizations used philanthropic instruments to help fellow human beings that are in trouble (Efendi, 2021).

Philanthropy, as a form of generosity and kindness from humans towards other humans, must be given great attention to solving the humanitarian problems that occur in the world. Philanthropy exists to create equality and social justice in society, where philanthropy must have a motive not only for individual interests but also for the public and collective on the other hand philanthropy must have a short to long-term orientation, which in practice takes the form of social service and supporting social change. Philanthropy must be able to resolve structural injustice, and most importantly, it must be able to be adopted as a public policy in every country to together in resolving the humanitarian crisis problems that exist in the world (Farma & Umuri, 2021).

2. Maslahah as an Approach to Solves Humanitarian Crisis

According to Imam Al-Ghazali, maslahah brings benefits or goodness and rejects harm. However, the essence of maslahah is "maintaining the objectives of Sharia (Fadel et al., 2022). It can be understood that maslahah is a two-fold series that brings goodness

and keeps away harm. It was further explained that *maslahah* is divided into several types, namely:

- a. *Maslahah* is based on the level of need where this *maslahah* can be divided into three types, namely, *maslahah dharuriah* (primary), *hajiyah* (secondary), and *tahnisiyah* (tertiary) (Setiawan, Musip, & Saputra, 2023). *Maslahah dharuria* is a benefit that humanity needs to maintain its existence. Meanwhile, *maslahah hajiyah* is understood as a convenience to support the fulfillment of these basic needs. Lastly is *maslahah tahnisiyah*, which is understood as a complement to human life and the beauty of human life.
- b. *Maslahah* based on exsistency. This *maslahah* is divided into three parts, namely *mutabarak maslahah*, *mulqah maslahah*, and *murlahah maslahah*. Where *Mubarak maslahah* is understood as a *maslahah* that the Shari'a recognizes in its realization the legal provisions have been established, in contrast, *mulqah maslahah* is a *maslahah* that needs to be recognized by the Shari'a, where this *maslahah* is directly rejected based on arguments showing conflict. Still, this *maslahah* is considered reasonable by humans only. Lastly, *maslahah murrasa* can be understood as *maslahah* by the objectives of the Shari'a. *Maslahah mulch* can be a foundation for implementing goodness in society to avoid evil or harm. This type of *maslahah* is perfect to use in the community, mainly because of the different backgrounds of the community. Still, it requires mutual benefit as long as it does not conflict with Islamic law (Samsuduha, 2020).
- c. *Maslahah* based on flexibility. Problems that are implemented flexibly depend on the situation and conditions. However, on the other hand, certain *maslahah* concepts cannot be changed for the good of Muslims. One

form of *maslahah* that changes due to time and environment is *al-'urf* (habit) (Budiawan, 2021). Furthermore, *al'urf* is interpreted as everything related to the customs that apply in a place, which are the habits of society significant so that it becomes an inseparable part of human life related to all aspects in the form of words and actions (Winarno, 2020).

Maslahah, according to Imam al-Ghazali, is a way to maintain the goals of Islamic law, where this is implemented through five things, namely protecting religion, soul, reason, property, and offspring. It is further explained everything that is intended to maintain the objectives of the five Islamic laws is called *maslahah* (Fatthurohman, Kurniati, & Sultan, 2023). The *maslahah* concept can be used as a form of policy to overcome humanitarian crises caused by prolonged war, natural disasters, poverty, and so on, or it can be a model to anticipate the causes of humanitarian crises that can affect human existence worldwide.

Maslahah is an intervention that can be created as a policy model to anticipate and overcome humanitarian crisis problems. The causes of humanitarian crises such as natural disasters do not just happen, instead there is human intervention on it. *Maslahah* can be used to anticipate natural disasters so that they do not occur through some ways such as increase human awareness regarding the importance of nature and its surroundings (Johar, Meerangani, Suyorno, & Badhrulhisham, 2021). The concept of *Hifz al-Bi'ah* must be implemented because it will help preserve nature and its surroundings, reducing natural disasters. The most important thing is that no victims appear from these crises. Human reason is needed to understand natural events and their surroundings at this stage. On the other hand, humans must be able to carry out their role as servants and caliphs who can always protect and prosper the earth.

An approach like this can be done to prevent bad things in the future and, of course, will bring goodness to yourself and many people (Akmaluddin, 2020).

Overcoming the humanitarian crisis caused by natural disasters, it is necessary to formulate the concept of *masalah*, which aims to be understood and implemented well. This formulation will start with a paradigm that protecting the environment is a religious obligation where actions that damage the environment violate religious values. Prevention of environmental damage is a translation of avoiding harm where environmental destruction will threaten the survival of humanity. Wise use of resources is the following formula to ensure that humans do not overexploit natural resources because this will result in scarcity and damage the balance of the ecosystem. Final step is to collaborate in environmental conservation (Rahman & Mutakin, 2023).

The next *masalah* concept that can be used is *al-Urf*, where *Urf* not only refers to an action that is done many times but is an action that is equally known and acknowledged by many people. Several examples of *Urf* are closely related to society, especially those related to the cause of the humanitarian crisis, namely natural destruction in its surroundings. In Indonesia several local pearls of wisdom can be used as excellent examples of *Urf* as what happens in Papua, where there is the belief that a weak lake (nature is me). Dayak Kenyah of East Kalimantan has a *tana' ulen* tradition where forest areas are controlled and belong to indigenous communities and their management is regulated and protected by local customary rules (Mu'arif, 2022). These are all *al-Urf* concepts that can be used to anticipate humanitarian crisis problems caused by environmental damage.

Solutions to humanitarian crisis problems are carried out in anticipation of preventing the causes of the crisis from occurring. These solutions are also needed when a humanitarian crisis hits humans. Humanitarian crises caused by prolonged war, natural disasters, and virus outbreaks are always a severe problem because the effects can vary. Therefore, a good approach is needed to solve this problem, one of which them is by using the *maslahah* method, primarily related to protecting the soul and mind. Why is saving the soul and mind essential when a humanitarian crisis occurs, caused it will affect human lifestyles. An example that usually happens is that the victims, whether due to war or natural disasters are always in a stressful mind and this is very dangerous for their lives. The solution offered is to provide stress management training to victims and volunteers to maintain their souls and minds to remain strong in this crisis. This is confirmed by various studies that explain that stress management training is very good for preventing and at the same time as medicine for victims of humanitarian crises (Aziz, Brilianda, & Nainggolan, 2023). All of *maslahah* formulations will be able to provide solutions to overcome humanitarian crisis problems, especially those originating from natural disasters, prolonged war, and so on.

3. The Important Role of Good Governance on Solving Humanitarian Crisis

Good Governance is Governance or an institution or government activity that is carried out based on the people's interests and applicable norms to realize the country's ideals (Fatmi et al., 2022). The concept of good governance began in the early 1980s, when good governance was seen as a new paradigm and became a characteristic that must exist in the public administration system (Yuwafik, 2021). However, its developed from a concept of government management where the organizer is the government.

With this paradigm shift, an idea that led to governance was born. In supporting the implementation of good governance, there are three main pillars, which are the government sector, private secwadutor, and of course society (Prihatini & Kurniawan, 2021). Implementing the principles of good governance is the provision of guidelines to related parties to create a balance between them. In realizing good governance, there are nine fundamental aspects, namely: a) participation, b) legal certainty, c) transparency, d) responsiveness, e) consensus orientation, f) justice, g) efficiency and effectiveness, h) accountability, and i) strategic vision (Surahman, Akmal, & Nazaruddin, 2021).

Islam as a religion also discusses good governance. There are explanations about good governance in various verses in the Qur'an, among them are surah al-Hajj verse 41 and surah Hud verse 61. From multiple interpretations of these two verses, it can be understood that surah al-Hajj explains that people who can build the earth consistently perform prayers, pay zakat, and uphold Amar ma'ruf nahi Mungkar meanwhile Surah Hud explains that Allah created humans to develop and prosper the earth (Asmara, Gultom, Salam, & Handayani, 2022).

In order to alleviating the humanitarian crisis, good governance must be implemented as well as possible on the other hand the values contained are also very in line with Islamic approach. It can be seen in the Ali-Imran surah, where the surah explains government administration through the principle of community participation (deliberation) (Tiara, Supaijo, & Sari, 2023). Why is community participation (deliberation) so important in handling humanitarian crise, as it is known that in making decisions or policies, it must first be ascertained what the conditions are and what the victims of the humanitarian crisis need within community participation, they will provide related input. Problems that occur

to the relevant parties to work together to resolve existing problems. Moreover, a lack of community participation will help policymaking due to the need for more information on existing issues.

If good governance is viewed from the perspective of Islamic law, this is an *ijtihad* movement. To realize good governance, the concept of *maslahah mursahah* must be used as a reference. The use of *maslahah mursahah* benefits is very appropriate to the conditions and place to realize benefits in government. Finally, the use of the benefit of *maslahah mursaha* is a necessity because of the aim of establishing the policy carried out by the government is for the good of its society (Muhammad, 2023). Implementation of good governance in harmony with Islamic values is an antidote to all potential fraud related to alleviating the humanitarian crisis.

There have been many cases when humanitarian crises occur such as natural disasters, disease outbreaks, and wars pushed many people miserable and the need for help sadly what happens is that much of the humanitarian aid is corrupted or misappropriated. This is made worse because parties carry it out on behalf of the government or related parties described as providing humanitarian assistance. Based on problems like this, an element of accountability or transparency is needed, especially if we always uphold the value of justice. This concept of justice will create equality between humans. Lastly, the idea of good governance must be built on the paradigm that service must be based on humanitarian principles and provide comfort to those served, what is no less important is that good governance must be based on a sense of responsibility to Allah SWT (Mulia & Khalil, 2021).

Conclusions

Natural disasters, disease outbreaks, and prolonged wars are all a small part of the many causes of humanitarian crises that have hit the world. The humanitarian crisis is a problem that disrupts the stability of human life and many people become victims of the crisis and appropriated solutions is needed to resolve this crisis. One of the things that can be used is to create proper and reasonable policy models which prioritize Islamic values in them. Several concepts can be used as policy models for alleviating humanitarian crises, starting from applying Islamic philanthropy in the form of zakat, infaq, alms, and waqf, which are intended for victims of humanitarian crises. Next is the used of masalahah mursahah concept to overcome a crisis whose orientation is for the benefit of the people. Furthermore, good governance is implemented in every existing line of government from the lowest to the highest. Implementing good governance, which involves three elements: government, society, and the private sector, is expected to create good synergy to overcome the existing humanitarian crisis. These three policy models are a must to create equality and justice amidst victims of the humanitarian crisis. The limitation of this research is the need for direct interaction with research subjects, which can prevent researchers from gaining an in-depth understanding of the context that occurs in the field related to the research problem.

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